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note 465; to Morfi's "Desórdenes", note 482; to Menchero's "Declaración", note 465; and to "Moqui, Noticias", note 437. Mr. Twitchell evidently did not know that many of these citations refer to Bancroft's personal note-books, and not to the pagination of the documents in any archive; or that some of the titles are designations given to documents by Bancroft, and are applicable only to his own collection.

Again, on the period of the Pueblo revolt and the reconquest by Vargas, Twitchell not only cites first-hand but gives extensive extracts from the manuscripts entitled "Ynterrogatorio de Preguntas", "Parecer del Fiscal", "Diario del Sitio", "Diario de la Retirada", "Protesta á Don Diego de Vargas", "Carta al Padre Morfi", "Memoria del Descubrimiento", "Petición de los Vecinos de Albuquerque al Cabildo de Santa Fé", "Certificación de los Huezos del Venerable Fray Juan de Jesus", "Estado de la Misión de San Lorenzo el Real", "Autos del Año de 1694", "Relación Sumaria de las Operaciones Militares del Año de 1694", Escalante, "Relacion del Nuevo Mexico", and "Autos de Guerra, 1696". These extracts, with references directly to the manuscripts, should create the presumption that Mr. Twitchell had used a considerable body of fundamental manuscript sources for this period. But the impression is modified when we learn that in every one of the twenty-five cases in which the quotations were tested, the identical extracts, with the identical references to the manuscripts, and usually with the identical notes and comments, were found in Bandelier's *Final Report*, parts I. and II., though no reference is made to that scholar's work. Mr. Twitchell may have had access to these documents, but no evidence has been found that he made any independent use of them.

Such a method of appropriating the results of the work of others can be regarded in only one light by scholars; and it is due to scholars that a protest be made against its employment by those who know better, and that books produced by it by those who do not, be represented in their true light. Hence this review.

After the above statement of the sources and workmanship of Mr. Twitchell's book, it hardly need be said that, although it is a useful compilation, it adds little to our knowledge of the history of New Mexico.

HERBERT E. BOLTON.

*Fifth Report of the Bureau of Archives for the Province of Ontario.* 1908. By ALEXANDER FRASER. "8endake Ehen" or *Old Huronia*. By ARTHUR E. JONES, S.J., Archivist of St. Mary's College, Montreal. (Toronto: King's Printer. 1911. Pp. xxxii, 505.)

THIS fifth report of the Ontario Bureau of Archives, under the guidance of Alexander Fraser, is devoted entirely to "8endake Ehen" or *Old Huronia*, by Rev. Arthur E. Jones, S.J., the Archivist of St. Mary's

College, Montreal, who has embodied in it the results of years of personal investigation and research. "Old Huronia"—practically the County of Simcoe, in the Province of Ontario, was the home of the Huron Indians during the first half of the seventeenth century, including the period from 1615 to 1650, *i. e.*, from the coming of the Catholic missionaries down to the abandonment of St. Joseph's Island, after the destruction of the Huron villages and the more or less complete annihilation of the "Nation" by their fierce and warlike kinsmen, the Iroquois. The identification of the numerous village sites of ancient Huronia, representing at one and the same time native culture and Christian influence, has been one of the most interesting historical and archaeological problems within the borders of the Dominion.

Of prime importance for solving the questions involved is the inset map (earlier than his general map of 1660) of Ducreux's *Historiae Canadensis Libri Decem* (Paris, 1664), which contains the names and apparent locations of the Huron settlements, and the present volume is the most thoroughgoing discussion in print of the historical, linguistic, and archaeological evidence, old and new, which may be thought to shed light upon these seventeenth-century Hurons and their migrations within the rather limited area occupied by them. Father Jones's monograph is not intended as a history of the Hurons or of the missionaries. Part I. (pp. 1-266) is concerned with the identification of the various village sites, with a section (pp. 167-213) on the derivation of the Huron place-names. Part II. (pp. 269-413) is a chronological record of the Huron missionaries and mission-centres, year by year, from 1615 to 1650. As an appendix or supplementary chapter (pp. 417-458) Mr. Fraser has added the article on the "Huron Indians" by Father Jones, in the *Catholic Encyclopaedia*. In 1898 Dr. Jones contributed to volume XXXIV. of Dr. R. G. Thwaites's *Jesuit Relations and Allied Documents* a "Theoretical Map of Huronia", and the work under review has a map of the "Huron of the Relations" made in 1906; the former was based upon documentary evidence only, while the latter is the result of "a topographical investigation and a careful personal inspection of all the principal sites". The volume has a good index and the table on pages 408-413 showing volumes, chapters, and pages of the Quebec edition of the *Relations* and the corresponding volumes, chapters, and pages of the Cleveland edition may be also of service. Among the illustrations are reproductions of a number of water-color sketches by Father F. Martin, who visited this region in 1855.

Some of the more interesting points brought out by Father Jones are as follows: the *Arontaen* of the *Relations* was the *Carhagouha* of Champlain (p. 51); Champlain's "Little Lake" was Lake Couchiching and not Bass Lake (p. 83); St. Jean and St. Jean-Baptiste are quite distinct (p. 89); St. Ignace II., important as the scene of the martyrdom of Brébeuf and Lalemant, was not on the Newton Farm (this was the site of St. Louis), but on the Campbell Farm (east half lot 4,

concession VII.); the discovery of *Ekarenniondi*, the famous "Standing Rock" of the Petuns, near which, but probably in Grey County, was their village of the same name, is a personal achievement of Father Jones (pp. 241-248)—an attempt to discover the site of *Etharita*, or the St. Jean of the Petuns, not far from St. Mathias (*Ekarenniondi*), was unsuccessful. The *Caldaria*, given on Ducreux's inset map as the name of a Huron settlement, has been a *crux* for historians, but the author is probably right in seeing in it the equivalent of the French *sucries*, the well-known "sweat-houses" or hot baths of the Indians (p. 157), *i. e.*, unless the word be a misprint for Huron *Katdaria*, "The Little Circle of the Dead". An interesting fact (p. 163) is the existence, outside Huronia, in the Algonkian territory, of two settlements bearing Huron names, *Endarahy* and *Tangouaen*, both mentioned in the *Relations* for 1646. In his interpretations of Huron place-names Father Jones had made use of the manuscript, "Elementa Grammaticae Huronicae" and "Radices Huronicae" of Father P. Potier (died 1781), works completed between 1743 and 1751 and now in the library of St. Mary's College. It is needless to say that some of the etymologies suggested are subject to revision. It is with regret that one learns (p. 171) that "Huron is a dead language", for "the last Indian who could speak the language, Chief Bastien, died some years ago at Lorette".

ALEXANDER F. CHAMBERLAIN.

*Documentos Históricos Mexicanos: Obra Conmemorativa del Primer Centenario de la Independencia de Mexico.* La publica el Museo Nacional de Arqueología, Historia y Etnología, bajo la Dirección de GENARO GARCÍA. Tomos I.-VI. (Mexico: Museo Nacional. 1910. Pp. xix, 508; xiii, 564; xxii, [440]; xx, [585]; xv, 523; xiv, 590.)

THIS monumental collection is worthy of the important occasion which it commemorates and of the scholarship of its distinguished editor, from whose activities there has resulted a steady stream of historical works since the publication some ten years ago of his much-praised *Carácter de la Conquista Española*. The present work was prepared under the authority of the Secretary of Public Instruction and printed by the Museo press. The six volumes are the first of eighteen, as the series was projected, but it is not known whether, in view of Señor García's resignation from the directorship of the Museo, the remaining volumes will be printed or not. While the editing was done by Señor García, the production is the result of the combined efforts of a large corps of workers. The gathering of the documents, apart from those coming from the editor's personal collection, was done by a staff of seven, not counting the copyists, directed by Señor Ignacio B. del Castillo and including such experienced workers as Canon Vicente de P. Andrade and Señor Elías Amador. The illustrating was com-